THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven" (D. & C. 58: 2).

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THE "MORMON" PILGRIMAGE.

ELDER GEORGE D. CASTO.

(*Concluded from page 646.*)

WHEN the "Mormons" reached the land of their dreams, they brought with them supplies to last a year. Although the summer season was well advanced when they arrived in 1847, they planted corn, potatoes, grains and vegetables, and that autumn added somewhat to their fast diminishing supplies. In the spring of 1848, with a prayer on their lips and a hope in their hearts, they planted their crops. Nature smiled upon their efforts. Late in the month of June that year, as the wheat in the boot waved majestically in the playfulness of a mid-summer mountain breeze, without any warning whatsoever, the invading insect hosts, the crickets, in such myriads as to fairly darken the sun, swooped down upon the green fields of Utah and threatened to literally devour every vestige of verdure that brightened the face of the landscape and gladdened the heart of the people.

With a heroism and courage born of a desperate necessity the "Mormons" fought the invaders. Ditches were dug into which water was hastily turned, and the infuriated populace then herded crickets by the thousands and by the millions into a watery grave. But they fought a losing battle, and when they were on the verge of giving up in abject despair, from off the bosom of America's great salt sea came the white-winged messengers of salvation—the seagulls. These birds feasted upon crickets until they were not only surfeited but nauseated. Fulsome eating superinduced vomiting, but did not diminish the appetites of the hungry gulls that filled and disgorged, and refilled and emptied

their stomachs until every cricket in Salt Lake valley had been devoured. Thus were the people saved from imminent starvation.

If there are any of my auditors here this afternoon who for the first time are making a pilgrimage to the land of Zion, to the City of the Saints, I bid you stand, as I have stood, bare-headed in the presence of the seagull monument here on tabernacle square, erected by a grateful people in commoration of economic salvation that came to them through the agency of the gulls.

Out on the hill sides and amid the pleasant vales of Utah, during the early spring of 1849, one might have seen hundreds and thousands of people digging bulbs of the native sago lily and devouring them with a voracious appetite that the pangs of hunger had sharpened keener than a two-edged sword. The crisis had passed. The "Mormons" were given a six-year period of respite. Nature and nature's God smiled a providential benediction upon the efforts of their hard-earned toil. But the respite was only temporary. It was simply a lull before the military storm that was destined to break in presidential fury on the "Mormon" people.

As the saints were assembled in peaceful and joyful concourse at the head of Big Cottonwood canyon, celebrating the tenth anniversary of their entrance into Salt Lake valley, three horsemen, covered with dust and grime, urged their tired steeds into the midst of the gathering, and one of the horsemen, Orrin Porter Rockwell, thrust into the hands of President Brigham Young a message of portentous meaning. It announced the coming of Johnston's army to Utah to wipe the "Mormons" off the map.

Never in all his long and illustrious career were the elements of statesmanship and leadership demonstrated more clearly by Brigham Young than upon this occasion. Quietly, deliberately, methodically Governor Young took hold of this ticklish situation. The people were told what was in store for them. They were ordered to vacate their homes, pile their belongings into covered wagons and hastily move south; but President Young told them further that Israel's God would be and abide with his people.

Active military preparations were instituted by their titular leader. This time the "Mormons" were not to give up their homes without a sanguinary struggle. Every one labored with feverish anxiety. The saints did not wait for the army to bring the war to their doors; they sauntered bodily forth to meet and harass the enemy.

When the situation had assumed a gravity that was desperate in the extreme, Colonel Thomas Kane, who several times before had shown his deep friendship for the "Mormon" people, came into their midst unheralded. As the personal representative of President Buchanan, Colonel Kane had sailed from New York early in January, 1858, crossed the isthmus and by way of California proceeded by the southern route to Utah to parley with

the "Mormons." Colonel Kane proceeded to Camp Scott, where the army was located, and had a consultation with Governor Alfred Cumming, whom President Buchanan had appointed to succeed Brigham Young as Governor of the Territory of Utah; and they proceeded without escort to the Salt Lake valley. Upon reaching the valley Governor Cumming discovered that he had been deceived regarding conditions in the Territory and so reported to the Secretary of State at Washington, stating also that the court records were unimpaired. Later, in keeping with the terms of a mutual compact entered into, the army was permitted to enter the Territory but not to remain in Salt Lake valley. The federal army proceeded some forty miles south-west of Salt Lake City and founded Camp Floyd.

I said that the homes in Salt Lake City were deserted. Nominally such was the case; but more than three hundred men were scattered in the vacated homes of Salt Lake, whence the populace had fled. Corn husks and straw were scattered freely upon the floors of these empty houses, and the word had been passed that if the soldiers of this invading army deviated to right or left, then and in that event a preconcerted signal would be given, the torch would be lighted, and Salt Lake City would go up in a mighty conflagration rather than for the fifth time the enemies of the "Mormon" people might feed fat on the fruitage of hard-earned "Mormon" toil.

I am happy to relate this afternoon that that compact was kept inviolate. The army took up its encampment at Camp Floyd, so named out of respect to the Secretary of War in President Buchanan's Cabinet. The army remained in Utah for some two years, whence it was recalled by the self-same President who had commissioned it, without ever having fired a shot against the people to encompass whose destruction it had been sent out at presidential behest. Thus passed Johnston's army, whose brilliant leader, Albert Sidney Johnston, was soon to die, in rebel uniform, on Shiloh's hard-fought field.

What significance attaches to the "Mormon" pilgrimage? In the first place a commonwealth was organized, born of a religious idealism. In the second place a faith and a people were preserved. "Mormonism" was assured a place in the world's religions, and the "Mormons" their place in the sun. Each was destined to exert a potent and powerful influence upon American history.

Whatever may be the opinions of men in relation to the religious convictions and matrimonial practices of Brigham Young there can be no mistake in reference to the man's abilities. A splendid student of American institutions, possessed of a keen insight into human nature, with all its frailties, gifted with a largeness of vision, extremely practical, both in the conception and the execution of his ideals, Brigham Young left the impress of his marvelous genius upon the many institutions with whose growth and

development his name and "Mormonism" are inseparably connected.

Hubert Howe Bancroft, the brilliant and versatile American historian, thus speaks of Brigham Young and the marvelous pilgrimage with which his name must ever be associated:

"And while in adversity there was none more steadfast, it must be admitted that there were few in whom success developed so little pride and vain-glory. From this time forth Brigham Young was to the saints as a prophet, yea more than a prophet, one on whom the mantle of Joseph Smith had fallen, not unworthily. By his foresight he had saved his people from dispersion, and perhaps his faith from annihilation. Hounded by a mob, he had led his followers, by consumate tact, through their long pilgrimage and, in a wilderness as yet untrodden by the foot of civilized man, had at length established for them an abiding place."

Brigham Young built the Utah Central Railroad, from Salt Lake to Ogden. He constructed the Salt Lake Tabernacle, the equal of which in acoustic properties and seating capacity cannot be matched the world around. He began the building of the Salt Lake Temple, a four million dollar building, the granite stone entering into the composition of which were hauled more than forty miles by ox-teams. He inaugurated the science of irrigation that made a desert blossom as a rose, and that, too, in a day and age when irrigation was thought to be an irridescent dream. He founded the Brigham Young University of Provo, Utah, now boasting a student body more than two thousand strong, and the Brigham Young College, now an eminent normal school in Logan, Utah.

He recognized the fact that economic conditions are criteria by which to measure the solidarity and greatness of an enduring civilization. Accordingly, he discouraged mining operations, and encouraged irrigation and agriculture. President Young would have tied a millstone around the neck of the prospector and the mine promoter, but he would have pinned a badge of honor in the lapel of the coat of the canal builder.

Some future historian whose gifted pen shall indite the tragic story of the "Mormon" pilgrimage, will read it in the light of the betrayal of the early "Mormon" leaders by the Governor of a sovereign State; will read it in the light of the edict of expulsion issued and executed in the dead of winter; will read it in the light of the call for the Mormon Battalion, mustered into service for the Mexican war, while the saints were en-route to the sun-burnt soil of Utah; will read it in the light of the cricket war and imminent starvation in 1848; will read it in the light of sorrow, sickness and suffering of the handcart companies of 1855 and 1856; will read it in the light of President Buchanan's blunder which, in a moment of impetuosity, sent Johnston's army on a fool's errand to Utah. Then will the historian see the fruits and trace

the roots of "Mormon" civilization. Both sides will be known and the truth revealed.

Serenely optimistic, I bring you the message this afternoon that we "Mormon" people, standing on the threshold of the present, with eyes undimmed by the glory of the future, with vision unclouded by sorrows of the past, have every confidence in the ultimate integrity, honor, and fairness of the American people. We know, conclusively, that the great American jury of public opinion will yet render an impartial verdict in favor of the men and women whose illustrious heroism made possible this perilous pilgrimage.

If you knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain,
Would these awful, horrid "Mormons"
Seem, I wonder, just the same?
Would you help where now you hinder?
Would you pity where you blame?

Ah! We judge each other harshly,
Knowing not life's hidden force.
Knowing not the stream of action
Is less turbid at its source;
Seeing not, amid the evil
All the golden grains of good,
Oh, you'd love the "Mormons" better
If you only understood.

God grant that into your life and into my life shall come something of the illustrious heroism, something of the implicit faith, something of the deeper sense of purpose, something of that wonderful vision, something of the integrity, the manhood and womanhood exhibited in the "Mormon" pilgrimage, to the end that we too shall contribute our heritage during the course of our generation, and hand it down to the succeeding generation, in perpetuity and blessing, that shall help to bring about the consummation of God's purposes, I ask in the name of Jesus Christ. Amen.

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward towards a richer life and higher character.

Never show that you suspect, nor accuse, till you have found that your suspicion was well founded.

It is advisable that a man should know at least three things: First, where he is; secondly, where he is going; thirdly, what he had best do under the circumstances.—J. Ruskin.

ON DEDICATING THE SICK AND THE SUFFERING TO THE LORD.

QUESTIONS have been asked as to what extent the custom prevails among the elders of the Church of dedicating the very sick, or the suffering, to the Lord when they are administered to, thus presumably giving them up to death. The question is further as to the extent or advisability of this custom. The First Presidency have considered the matter, and in a letter to one inquirer say:

"The custom which is growing in the Church to dedicate those who appear to be beyond recovery, to the Lord, has no place among the ordinances of the Church. The Lord has instructed us, where people are sick, to call in the elders, two or more, who should pray for and lay their hands upon them in the name of the Lord; and 'if they die,' says the Lord, 'they shall die unto me; and if they live, they shall live unto me.' No possible advantage can result from dedicating faithful members of the Church to the Lord prior to their death. Their membership in the Church, their devotion to the faith they have espoused, are sufficient guarantee, so far as their future welfare is concerned.

"The administration of the ordinances of the Gospel to the sick is for the purpose of healing them, that they may continue lives of usefulness until the Lord shall call them hence. This is as far as we should go. If we adhere strictly to that which the Lord has revealed in regard to this matter, no mistake will be made."

Plain and instructive information on how to deal with the sick is also given of the Lord in the Doctrine and Covenants, Section 42: 43-48.—*Improvement Era.*

HEALING BY FAITH.

WEDNESDAY afternoon, the 4th inst., Dr. Samuel C. Benson, an American, addressed a "Bible Healing" meeting in the City Temple, London. The audience was so large that it overcrowded the lecture hall, and had to move up into the church. In the course of his address the Doctor said that healing the body by faith was an integral part of the teaching of Jesus, who himself never preached without healing the sick. His Gospel was a Gospel of "whole" salvation, including deliverance from evil of the body as well as the mind and the soul. The Church practiced the healing ministry until the disastrous patronage of the Church by Constantine, when the Church was de-spiritualized and the ministry ceased. The lecturer said the people are hungering and thirsting for a whole Gospel, and to drop out of its content the healing ministry cripples the pulpit and the church, from which,

until the missing element is restored, the people will continue to drop out. Only the previous day the Convention of the Anglican Church in America, at Portland, Oregon, passed a resolution authorizing and enjoining the clergy who accepted the teaching to qualify for its practice. And the Archbishop of Canterbury had appointed a commission to meet this week to inquire into the whole question.

"Would you call in a doctor?" asked an inquirer. "Yes," was the reply, "if there was an accident and a fractured limb, but I would trust to God for the healing process." To the question whether there should be anointing with oil, the Doctor said they did not pin themselves down to any one method, but the anointing was certainly scriptural.

MOUNTAIN AND VALE.

THERE is pure, sweet air on the mountain tops—
But our work must be done below;
From the loftier springs ooze the crystal drops—
But we drink where the tears outflow;
There are woes to heal that we cannot find
On the heights that we love to scale;
There are broken hearts that we fain would bind,
But they lie in the lowly vale.

O the towering peak has a strength sublime!
But the glens have a soft, sweet peace;
Though our souls expand as we upward climb,
Love's appeal, from the wayside cease;
When the veil of cloud from the summit lifts,
How majestic the sight we see!
But we catch no glimpse, through the opening rifts,
Of the white robe of Charity.

It is God who has reared each mighty crest,
That His Face we may seek with awe;
It is God who inspired the vale's deep breast
With the beauty of love—the Law;
If our eyes we raise, be the boon we ask
Truer Service—or low, or high—
That His Smile, at the end, may crown our task,
As the mountain is crowned with sky.

W. E. THOMSON.

SYMPATHY produces harmony; it smooths off the rough edges of conflicting characters; it brings the cheeriness of the hopeful to chase away the fears of the desponding; it draws reinforcement for the weakness or the want of some from the wealth or strength of others.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, OCTOBER 19, 1922.

EDITORIAL:

NOT UNANSWERABLE.

THE missionaries of the Church of Jesus Christ of Latter-day Saints who are traveling and preaching the Gospel in Great Britain and the neighboring nations, are oftentimes asked such questions as these—generally in derision: "Why do you Mormons come here? Why don't you stay in your own country? America is surely big enough for your propaganda. Why do you come preaching to us, a people already converted to Christianity, and having churches and creeds in abundance"?

All of which is very, very plausible—and very, very shallow. It sounds like a reasonable argument, and to some it may seem unanswerable; but in reality it is a flimsy piece of sophistry, based upon a gross misconception of the whole matter with which it deals.

In all probability the ancient apostles and other messengers of our Lord heard just such quibbles, and answered (if they thought it worth while) just such questions, put to them in the course of their travels and ministry. "Why do you come to us?" the cultured Greeks and Romans may have said to the unlettered Apostles from Judea. "Why teach us about God—we who are already enlightened? We have a multitude of gods, and a multiplicity of religions. We care nothing for your 'Christ and him crucified.' Why don't you stay in your own land, and do your proselyting among your own people?"

What would have been the reply of those Apostles and their associates to such an "unanswerable argument?" Would it not have been something like this: "We come to you as servants of the true and living God, who sacrificed himself for all men, not merely for those at Jerusalem, and we have been commanded by Him to go into all the world and preach the Gospel to every creature. That is why we are here, and we bring to you something better, far better in religion and philosophy than you now have, and as men who love their fellow-men we are eager to share with you this great blessing."

That is about what they would have said; and that is precisely the position of the Saviour's modern messengers now laboring in this and other European lands. Despised and misrepresented (but

not one whit more than their prototypes, the early and real Christians) these humble "Mormon" Elders are God's servants none the less, and their words are winged with fate. They cannot limit their activities to the United States nor to any other nation on earth. Their mission is universal. The Gospel they preach is the Everlasting Gospel, restored in all its pristine purity and power, and God himself, speaking from the heavens in this day, has commanded that it be preached in all the world as a witness before the end comes—the end of the wicked and their wickedness, which is near.

The world is hasteniug to destruction; nothing but repentance and righteous works can save it. Christendom must return to Christ and practice Christian principles, or it is doomed, and will go down in the general overthrow. The nations must be warned—not one or two of them, but all. Europe as well as America must be warned of what will follow, if the fulness of the Gospel is rejected.

The unpopular Elders of the Church of Christ, frowned upon by those who know not God nor the things of God, have something superior, far superior to anything that the Christian churches now possess, and they are anxious that their fellow-men, in whom they feel a fraternal interest as brothers and sisters of the human family, should share it with them. For this reason, and with no worse motive, they leave their homes and travel abroad, bearing their own expenses, and patiently enduring scorn, insult, and persecution, in order to bring what they have to those who have it not. It is their fervent, solemn testimony that "the Faith once delivered to the Saints," but lost in the early ages of Christianity, has been brought back, to make ready the way of Him who is coming to punish the wicked, to reward the righteous, and to reign over the earth a thousand years.

O. F. W.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held Sunday, October 8th, 1922, in the Co-operative hall, Whitehall Road, Gateshead-on-Tyne. Elder William A. Morton and Sister Annie H. Morton were in attendance from Liverpool, also Conference President James T. Palmer, all the elders in the Newcastle conference, President George Osmond Hyde, of the Hull conference, and Elder Ralph S. Gray, of the Leeds conference. There was a very large attendance of saints and investigators. The unavoidable absence of President and Sister Whitney was keenly felt. The announcement that the President was back at his post, and that he was rapidly regaining his health, was received with gladness.

The first session of the conference commenced at 10 a.m. by the congregation singing "Love at home," Sister Elizabeth

Sedgwick at the organ, and Brother Roger Howey conducting. Invocation by Brother William W. France. Singing "How great the wisdom and the love." The Sacrament gem was recited, after which the sacred emblems were blessed by Elders Thomas V. Phillips and William M. Harris, and passed by Deacons John Wright and Leslie Oates. The concert recitation was conducted by Elder Ezra T. Benson.

President James T. Palmer welcomed all present. He reported the conference in good condition and the work progressing. There are eight Sunday-schools, seven Mutual Improvement Associations, and six Relief Societies in the conference.

A very interesting and instructive Sunday-school program was rendered. Leslie Derbyshire, of the Middlesborough branch, recited the "Articles of Faith," and Doris Sedgwick, of Shildon, rendered a vocal solo. "Faith and Works," a dialogue, was given by Maud Lentell and Dina Rudd, of the Gateshead branch. "Rock of Ages" was feelingly sung by Mary Weightman and Nellie Forsythe, of Carlisle, followed by an extract from the Book of Mormon, recited by Frank Williamson, of the Sunderland branch. The South Shields Sunday-school choir sang very effectively "Our mountain home." Sister Frances Stanford, of Darlington, repeated the 13th chapter of I. Corinthians, and Sister Alice Hannah sang "Jesus my Saviour true."

Sister Morton then spoke encouragingly to the assembly. Told of the joy that comes to those who strive to serve the Master. Elder Morton congratulated the children on the splendid program rendered and told of blessings derived from Sunday-school work. We may not see the result of our teaching now, he said, but the seeds sown will bring forth fruit in later years.

President Hyde and Elder Gray spoke briefly of the importance of Sunday-school teaching, and the value of a testimony of the Gospel.

After singing "Do what is right," Brother William Derbyshire pronounced the benediction.

A Priesthood meeting was held at 12:20 p.m., when branch presidents gave brief reports and bore testimony to the Truth.

Elder Morton addressed the meeting. He advised the elders to preach "Mormonism" and to leave other "isms" alone. Gave other good, timely counsel. President Hyde gave much encouragement to the missionaries. The benediction was pronounced by Brother Charles M. Ellwood.

The afternoon session commenced at 2:30, the congregation singing "Come, come, ye saints," Sister Lillian Torrens at the organ. President Palmer presented the general, mission and conference authorities and they were sustained unanimously. The congregation was deeply impressed with the testimonies of Elders Robert E. Finch, John Black, John B. Fowers, Ezra T. Benson, and Russell B. Hodgson. The talented Sisters Violet

and May Dinsdale played a very pleasing mandolin duet. Elder Morton then addressed the assembly. Gave a brief account of his converson. "Mormonism," he said, had not come into the world to condemn it, but that the world through it might be saved, it being the Gospel of Christ, which is the power of God unto salvation. Told of the exodus from Nauvoo to Salt Lake Valley, the redeeming of the desert, the building of thousands of homes, in which dwell tens of thousands of happy, contented and prosperous people. These, he said, are some of the fruits of "Mormonism," and by its fruits it should be judged. President Hyde related some of his missionary experiences, in which he showed that the signs which Christ said would follow true believers are enjoyed by the Latter-day Saints. Elder Gray gave a brief account of his labors in the Newcastle conference and bore an impressive testimony. After singing "How firm a foundation," the benediction was pronounced by Brother Anthony Marquis.

There were more than two hundred saints and investigators at the evening session. Sister Helena Scott presided at the organ. "The Spirit of God like a fire is burning" was sung, and the invocation was offered by Brother Thomas Dinsdale.

Elders Joseph J. Brown, William E. White, Rodney D. Price, Charles W. Speierman, William M. Harris, John M. Jones and Thomas V. Phillips spoke in turn. They told of the joy the work of the ministry had brought them, and bore strong, convincing testimonies. A male quartette of the Sunderland branch sang "Shepherd of souls." "The power of faith" was the subject of an inspiring discourse delivered by Elder Morton. One man of faith, he declared, is worth more to the Lord than ten thousand unbelievers. Such a man was Moses, who when the children of Israel were on the brink of despair bade them "stand still, and see the salvation of the Lord." It is not displeasing to the Lord, the speaker said, for men to pray to Him concerning their temporal affairs. By Him the material world was created, and he is interested in our temporal as well as our spiritual welfare. Because of the teaching of uninspired men the faith of many people is being shaken. The mission of the "Mormon" elders is to plant faith in the hearts of mankind, and to nurture it. President Hyde followed with a short address on the power of prayer. The closing remarks were made by President Palmer. He exhorted those present to give heed to the teachings they had received and to incorporate them into their lives. After singing "Guide us, O thou Great Jehovah," the benediction was pronounced by Elder Ralph S. Gray.

There were nearly six hundred people in attendance at the three sessions of the conference, which was a real spiritual feast.

Ezra T. Benson, Clerk.

THE REAL HOME.

At a meeting of the Church Congress, held at Sheffield, on the 12th inst., the Bishop of Liverpool discussed "Parents and Children," a subject, he said, which carried them into the home—the "unit of civilization." The Christian home was the "masterpiece of applied Christianity" upon which depended the future of the nation. As the King had reminded them, "the foundations of a nation's greatness are set in the homes of its people, and those foundations can only remain unshaken while the family life of the nation is strong, and pure, and simple."

The good home had three characteristics. It was a place of love, of discipline, and of the fear of God. The bishop quoted descriptions of the early days of Harriet Mardineau and Norman Macleod as contrasting the home ruled by law and the home ruled by love. The former, he said, a shy, timid, highly-strung, delicate child, was taught to be an old woman before she was a young one. When scarcely able to speak, she learnt to say, "Duty first and pleasure afterwards." "Never cry for trifles," and to ask everyone for "Maxims." At the end of a long life she used to say that a little cheerful tenderness in her early days would have saved her from her worst faults and from a world of suffering.

Norman Macleod, one of the leading and most lovable men in the Scottish Church in his generation, said of his childhood: "If I were asked what there was in my father's training that did us all so much good, I should say it was his love and his truth. He was so real and human. The home was happy, intensely happy. Christianity was not forced with scowl and frown. I thank God for his free, loving, sympathising, honest heart."

A home without love was like a world without a sun. Parents and children alike want love as flowers want light. Parents must not only love their children, but must show their love, not by spoiling them, but by a thousand acts of tenderness and consideration and care, which went to a child's impressionable heart and drew out its hidden affection. Love did not mean slackness and indulgence. The home was the greatest formative force in the development of character, and character could not be moulded without discipline.

From its earliest years the child should be taught the absolute necessity of implicit obedience, and that in the discipline of self was to be found the first step in self-development. The will of the child should not be broken, but it should be controlled and guided. A child should be taught that submission to lawful authority was one of its first and highest duties, and, through service, it should learn how to rule. The great want of many English homes to-day was discipline—the regulation, not the crushing, of high spirits and of strong and wayward wills. It was because of the widespread lack of home discipline that they

had to face in the nation at the present moment a widespread spirit of lawlessness, and impatience of all authority, and the serious shaking of the foundations of national morality and character.

The third mark of a good home was the fear of God. God must rule in the family. He must not be merely a passing guest, but the abiding Head of the house, controlling its course, hallowing its joys, sanctifying its sorrows, smoothing its difficulties, bearing its cares, breathing continually His peace, gladness, and spirit over all.

God's day must also be honored in the Christian home. In many a Christian home to-day the children were feeling the subtle influence of the lax observance of Sunday. One by one, the old Sunday habits of their forefathers were disappearing. He was no advocate for a grim, gloomy, wearisome Sunday. It should be the brightest day of the seven. From their earliest days, the children should be taught to regard it as different to all the other days of the week, as the holiest and the happiest, a day for rest, for worship, and for service.

And, not least, parents must honour God's name by teaching with their lips the things pertaining to his kingdom. Nothing could take the place of religious instruction by a father and a mother. The old Spanish proverb was true: "An ounce of mother is worth a ton of priest." The church, the school, the home, all help to mould the religious character of the child; but the greatest of the three was the home. He had heard it said by one who knew Oxford well, and ministered to generations of University men, that he never knew a single man who came from a wisely religious home go permanently to the bad. Some went a long way towards it, but those who came from a family in which there was a real living force of religion in the father and in the mother never permanently left the right way. And his (the bishop's) experience agreed with him.

FROM THE MISSION FIELD.

Relief Societies Organized.—A Relief Society was organized in the Shildon branch, Newcastle conference, Sunday, the 1st inst. The following officers were chosen: President, Mary E. Edwards; first counselor, Ennice Dickenson; second counselor, Helen Homes; secretary and treasurer, Margaret Walker. They were all unanimously sustained by the members of the branch.

On September 28th, 1922, a Relief Society was organized at Higham, a branch of the Sheffield conference. The officers appointed are: Sarah H. Gilder, president; Sarah K. Birkhead, first counselor; Alice K. Bardon, second counselor; Doris Howarth, secretary and treasurer. President J. W. Ernest Tomlinson

gave valuable instruction to the officers and members of the society.

Releases and Departures.—The following elders, honorably released from the British mission, sailed for home, Friday afternoon, the 13th inst., per s.s. *Montclare*: William Little, John Black, John W. Simmons, David N. Low, and Joseph R. Boothe. Elder John H. Parkinson, a traveling elder in the Liverpool conference, was also in the company, he having been transferred to the Northeastern States mission.

Harvest Festival.—Sunday, the 1st inst., a harvest festival was held in the meeting-rooms of the Hyde branch, Manchester conference. The hall was tastefully decorated with various kinds of grains and autumn flowers; there was also a fine display of fruits and vegetables. In the afternoon a Sunday-school and testimony meeting were held. The speakers at the evening service were President Leo V. Worsley, Elders Glen A. Finlayson and Walter Roberts. Monday evening the collected articles were sold and the proceeds given to the Relief Society.

Farewell Entertainment.—On Wednesday evening, the 27th ult., a farewell social was held in the Latter-day Saints' chapel, Sheffield, in honor of Sister Stainforth Wright, prior to her departure for Zion. President Oliver Shaw presided and Brother Harry Smith took charge of the program, which was greatly enjoyed by all present. Elders, saints and friends joined in wishing the departing sister a safe and pleasant journey.

Baptisms.—A baptismal service was held in the Northampton branch of the Birmingham conference on the 27th ult. Four candidates were baptized by Elder William C. Thornley, and were afterwards confirmed members of the Church, Elders Brown and Thornley officiating.

Friday evening, the 29th ult., a baptismal service was held on the beach of the North Sea at Lowestoft, when a candidate was baptized by Elder Joseph Conlam and confirmed by Elder Francis L. Dent.

Socials.—Saturday evening, the 23rd ult., a very enjoyable social was held at 13a St. Benedicts Street, Norwich. All the traveling elders in the Norwich conference were in attendance, also a large number of saints and friends from Norwich and other branches. A delightful program was rendered under the direction of Elder Joseph Conlam, after which refreshments were served by the Mutual Improvement Association.

Wednesday evening, the 27th ult., the Hyde branch of the Manchester conference gave a delightful social in honor of Elder Alexander Criddle, who had been transferred to the Irish con-

ference. An entertaining program of songs, readings, humorous speeches, games, etc., was rendered, after which delicious refreshments were served by the Relief Society. As a token of brotherly love, and appreciation of his faithful labors, the saints and friends of the branch presented Elder Criddle with a valuable set of table ware.

The saints and friends of the Lowestoft branch, Norwich conference, held a farewell social Thursday evening, the 28th ult., in honor of Sister Eleanor Snowling, prior to her leaving for Zion. A pleasing musical program was rendered, refreshments were served by the Relief Society, and a short sketch, "The New Maid," was presented by Sisters Copling and Coleby. Sister Snowling was presented with a handsome purse of money, and all joined in wishing her a safe journey. President William H. Wilson, Elders Barnes, Conlam, Dent, Petersen, Allen and Schofield were in attendance.

A farewell social was held at 13a St. Benedicts Street, Norwich, Monday evening, the 2nd inst., in honor of Sister Anna Wilkin and her daughter Ethel, who left for Zion on the 6th inst. An enjoyable evening was spent. The branch presented Sister Anna with a set of table cutlery and Sister Ethel with a beautiful leather handbag. President William H. Wilson and Elders Conlam and Barnes were present.

On Monday evening, October 2nd, a farewell social was held at the meeting-place of the Belfast branch, Irish conference, in honor of Branch President Robert Warburton, who had been called to labor in the Manchester conference. The hall was crowded beyond its capacity, and all present thoroughly enjoyed themselves. The branch presented Elder Warburton with a handsome set of cutlery as a token of sincere appreciation of his faithful labors. Elders William A. Morton and David W. Goddard, from Liverpool, assisted in making the program a success.

Branch Conferences.—The semi-annual conference of the Sunderland branch, Newcastle conference, was held Sunday, the 17th ult. A Priesthood meeting convened at 10 a. m. Favorable reports were given by Branch President Ezra T. Benson and other officers. Conference President James T. Palmer and Elder W. E. White gave encouragement and helpful suggestions. At the afternoon session a highly interesting and instructive program was rendered by the Sunday-school. A goodly number of saints and investigators attended the evening service, at which spirited Gospel discourses were delivered by President Palmer and Elder White. "School thy feelings" was pleasingly sung by a male quartette.

A very successful conference and harvest festival was held in Leicester, Nottingham conference, Sunday, the 24th ult. President Joseph E. Wright, Elders A. Walter Stevenson, Charles H. Last, Joseph H. Valentine, William M. Oswald, and Sister

Katherine G. Wright were in attendance. The morning session was devoted to Sunday-school work. A well-prepared program was rendered by the pupils and short talks were given by Sister Wright, Elder Oswald, Superintendent George Gent, Sister Lonie Welch, and President Wright. At the afternoon meeting the choir sang an anthem and spirited addresses were delivered by Elder Last, Sisters Lilly Wheatley, Lizzie Vice, Annie Spence, Vinnie Cuflin, Lucy Grace and President Wright. In the evening a large and appreciative audience was addressed by President Wright, Elders Valentine and Stevenson, and by Branch President Frank Wheatley. Musical numbers were furnished by the choir and by Reene Veasy. Monday evening the fruits were sold and the proceeds given to the Sunday-school.

A successful branch conference was held at Rotherham, Sheffield conference, Sunday, the 1st inst. The following elders were in attendance: President J. W. Ernest Tomlinson, Leigh W. Clark, Homer Taylor, Clarence L. Giles, James R. Williams, and Lyle A. Riggs. There was also a large gathering of saints and friends. An interesting program was rendered at the Sunday-school session. At the evening meeting Branch President Joseph T. Quinney spoke on the ordinance of baptism; President Tomlinson gave an impressive talk on the restoration of the Gospel; and Elder Giles related personal experiences in which the power of prayer was clearly revealed. Much interest was manifested in the conference and it is believed that good results will follow.

The semi-annual conference of the Saltley branch, Birmingham conference, was held Sunday, the 1st inst., at 6:30 p.m., Branch President John B. Ward presiding. The invocation was offered by Brother Samuel Jeavins, and the Sacrament was administered by Elders E. W. Southwick and J. O. Hughes. As President Ward has moved from Saltley, he and his counselors, Brothers Samuel Jeavins and Arthur Thompson, were honorably released, as was Sister Esther Ward, as branch organist. Elder George C. Wareing was unanimously sustained as presiding elder of the branch, and he, ex-president Ward, and President Edgar W. Jeffery addressed the congregation.

CONTENTS:

The "Mormon" Pilgrimage	657	Editorial: Not Unanswerable	664
On Dedicating the Sick and the Suffering to the Lord	662	Minutes of the Newcastle Conference	665
Healing by Faith	662	The Real Home	668
Poetry: Mountain and Vale	663	From the Mission Field	669

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.